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EDITOR'S ADDRESS.

[Continued from page 16.]

But the mischievous consequences of softening and obscuring crime by the embellishments of wit, and thus breaking up the associations of abhorrence with which it should always be regarded, have one enormous exaggeration. A custom prevails in some civilized communities, and is patronized and rewarded by some intelligent and educated people, of using the crimes and the distresses of the poor as a fund for ridicule and jocosity,—thus weakening our detestation of crime, and impairing our sympathy for the destitute. England surpasses all the countries in the world for the skill displayed and the rewards bestowed upon this diabolical art. She has a vast population who, by means of the long oppression and neglect of their social superiors, seem less like human beings than like caricatures of men, or like creatures born to mock humanity. Daily, before her criminal tribunals, are gathered multitudes of forlorn, abandoned, unhumanized wretches, whose odious crimes arithmetic has as little power to compute as rhetoric to describe. In filthy garbs, which show some gleams of cast-off finery; using a strange and barbarous language, speckled here and there with a word of pretension or refinement, caught from better life; animated by vindictive and brutified sentiments, yet making awkward attempts to ape a higher tone of feeling, in the hope of propitiating the arbiters of their fate;—these outcasts are regarded with a contempt which excludes all sympathy for their debasement, and with a selfishness which seeks to convert their misery into an object of sport, and a means of profit. A body of professional reporters is employed, who regularly attend the courts where the refuse of humanity is arraigned for trial, and who find in their destitution, their depravity, their ignorance, their fears, their passions, and in the details of their brutal habits of life, a storehouse of materials for ridicule and jocularities. The degradation of the soul is turned into merriment. Men of high intellectual endowments and education weave romances from human crimes. Laughter grows wanton over the blighting of domestic affections. Wit is pampered at the expense of all parental ties or filial enjoyments. A human being, fallen from his high estate, eclipsed in all his shining faculties, lost to himself, to his family, and to the world,—the saddest spectacle that

the pitying eye of Heaven ever looks down upon,—is made, by a licentious wit, the pastime of beings calling themselves rational and Christian. This mine of human misery and guilt,—deep and terrible as Tartarus,—is eagerly entered, day after day, because it can be worked with pecuniary profit.

Did Christian sentiments pervade our hearts and control our actions, the precincts of a criminal court would be besieged by troops of men and women, assembled to rescue or ransom these fallen brothers and sisters of the race. Men would gather around the terrible spot where the guilty are brought to be exposed and condemned, as eagerly as they gather along the fatal shore of the sea when the storm is dashing a brave ship upon the rocks. The shame and remorse of the criminal would send out a cry more piercing than the shrieks of drowning mariners. To be lost in the abysses of guilt would be regarded as a fate ten thousand times more dreadful than to be sunk in the depths of the ocean. The loss of character and of innocence would be deemed to be, as it is, infinitely greater than the loss of all worldly goods, and of life itself. By what efforts to save, by what kindness to solace, by what generosity to ransom and to restore,—these things would task the wisdom and benevolence of men.

Compare such feelings as these, which are native in every truly Christian heart, with the contemptuous sneers, the brutal jests and scoffs, with which culprits are so generally regarded, during the scene of trial. Compare a practice founded upon these feelings, with the employment of professional hirelings to decorate this theatre of guilt, and dress up its wretched actors, with all the imagery which a trained imagination can invent. Compare the grief, deep and inconsolable, which such scenes ought to inspire, with the heedless indifference or the hearty enjoyment, with which the description of them is read, by thousands and tens of thousands. The single libel on humanity, the single deed of sacrilege against the holiest affections upon earth, the single crime, whatever hue of blackness it may wear, after receiving the embellishments of fancy and of genius, is printed in the most extensively circulating newspapers in the world. The one original is multiplied ten thousand fold, and then the powers of steam and of wind are employed to give it promptness of circulation and ubiquity of presence. The educated, the refined, the professedly religious, hasten to open these sheets which are polluted by stains deeper than human blood can give; and, with feelings which we cannot call otherwise than demoniac, to surfeit themselves upon this banquet of crime. If there is a sadder spectacle than this upon earth, we know not where it is to be found;—human beings regaling themselves with that which is the deepest shame of humanity; education priding itself upon its superiority to that ignorance which exists by its own criminal neglect; refinement contrasting its elegances and its attractions with the repulsiveness it might have prevented; and pharisaical arrogance thanking God that it is not like the sinners whom its own selfish customs and institutions have legitimately begotten.

It is with indescribable pain that we have seen some disposition in the papers of our own large cities, to imitate this transatlantic enormity. Leaving out of view the highest motives which should govern a conscientious and a religious man, what genuine regard for republican institutions can any one possess, who derives pleasure from beholding any aspect of mortal wretchedness or delinquency? What can *he* care for the glorious doctrine of human equality and human brotherhood, who does not scorn all praise and all profit which is tainted by the misfortunes or the guilt of his fellows? How can there be any intelligent and sincere desire for virtue and knowledge, when guilt is the subject of mirth instead of mourning, and ignorance is laughed over, instead of being dispelled? Did morality occupy the elevated place which God and nature have assigned it in the order of the universe, men would a thousand times more readily dance and make merry around the coffin of a virtuous man, and in the midst of his bereaved friends, than around the bar of a criminal, torn from his family by his transgressions. Were the possession of virtue as highly prized as the possession of talent, a hospital of madmen, moping or howling in their insanity, would be deemed a fit place for public festivity; and the dethronement of human reason a fit cause for joy, sooner than the avenues or the records of a criminal court would be sought for, as sources of amusement. Were conscious innocence estimated according to its intrinsic value, there would be no such house of mourning as the house of guilt. Purity is more precious than life. Existence is a worthless bauble compared with the spirit by which it is animated. The victim that goes forth from the sentence chamber to expiate his offences in prison, or under the hands of the executioner, is an object of infinitely greater commiseration than the good man borne from his temporary to his long home; and if crime were regarded as it should be, more mournful hearts would follow that gloomy vehicle which bears the prisoner to his cell, than now make up the lengthened retinue of the hearse, as it carries its burden to a peaceful tomb.

It would be easy to refer to other practices and customs of society, to show that the very atmosphere into which children are born is saturated with immorality. But the habitual departures from rectitude and ingenuousness, and the habitual incentives to wrong, already enumerated, must be sufficient to thrill every Christian and philanthropic heart. Whatever views we may take of the *nature* of children,—and the controverted questions on this subject we studiously avoid,—it is still certain, that they are born into a world whose practices are less upright and pure than their sentiments. The conscience of society is far less tremblingly alive to injustice and impurity, than the consciences of children. As the moral tone of the community now is, children have not a fair chance to become moral men. Their better instincts are overborne by the force of the examples they witness, and whatever upward tendencies they have towards right and truth, are drawn downwards by the powerful gravitation of vicious manners and customs.

Here, then, is a field of labor, which an angel might esteem it a privilege to enter. And of this field, it may be emphatically said, that the harvest is great but the laborers are few. The intellect, uncultivated as it is, is still more adequately cared for than the moral nature of children. It is trained by the necessities of labor, and by the conduct of affairs. Our schools spend hours in instructing the head, for minutes devoted to purifying the heart. In all companies, genius bears away the palm from virtue, and talent takes precedence of merit. The splendid rewards of wealth, office, honor, are proffered to enterprise, and successful effort, in the material world; while worth, integrity, veracity, charity, are left to struggle into being if they can, and to contend against a host of competitors that sway the world.

The strictly religious interests of mankind also receive paternal care and supervision. There are numerous shepherds appointed to feed the souls of men. Were the tribe of Levi to be numbered, they would be found many. From their youth upwards, men are set apart, and are favored with the choicest opportunities for mental culture. Institutions, established at great expense, and presided over by eminent talents, receive and indoctrinate them; and give to them freely, each according to his capacity to carry away. They go forth in armies, and are stationed as spiritual sentinels to guard the eternal interests of the soul; and, so thickly are they scattered over the land, that one watchman can call to another, "What of the night, watchman, what of the night?"

But between the intellectual and the strictly religious concerns of men, there is a vast, an almost unoccupied region,—a region full of waste places and deserts. There, is the lair of appetites more ferocious than those which madden the wild beasts of the forest, and there, is the home of passions more relentless than the vulture's when she stoops upon her prey. It is true, that intellectual culture has some favoring relations and affinities with moral culture; and it is also true that the citadel of religion is never secure unless the outworks of virtue are safe. Still, according to the common estimation and practice of mankind, these regions have been held so distinct from each other, that Morals have been cultivated vastly less than Knowledge or Faith.

Who, then, shall enter this neglected field of labor? We answer, the School Teachers. They are the only laborers that can fertilize its barrenness, and cause its waste places to blossom like the rose. Men of the world are too intent upon business, commerce, arts, science, politics, to pass from their own into this conterminous region. Unfortunately, such men are aiming at physical, not at moral ameliorations.

Recognizing the somewhat vague and only partially correct distinction between religion and morality,—namely, that the former comprises the relations between man and his Maker, and the latter the relations between man and his fellow-men,—then it is clear that the guidance and expositions of the church, even at the present day, are principally devoted to religious, as contra-distinguished from moral teachings. Besides, the in-

structions of the church, being generally designed for mature minds, are not always adapted or appropriate to youthful capacities. And what is still more to the purpose, probably not one half the children belonging to the community are present to listen to, or be profited by, the ministrations of the sanctuary. This proposition will hold true also in relation to the Sabbath schools. Besides, the latter are open but one day in seven, and but for a short period even during that day. The only adequate resource, then, for children, is in the Common School. If this resource fails, they perish, inevitably perish, by thousands and tens of thousands. The gay, guileless, thoughtless young!—the young, ignorant, yet needing all knowledge to save them from harm; thoughtful only of the present moment, yet embarked on the voyage of eternity; too careless to save a toy, yet intrusted with infinite treasures; blind, though environed with perils; as unconscious of the glorious enthusiasm or of the terrible passions that lie sleeping in their bosoms, as is the cloud, of the tempest and the lightning which it enwraps in its folds;—it is of these precious, immortal beings that we say again, "HERE IS A NEW RACE; BEGIN ONCE MORE."

THE HONEST INDIAN.—An Indian being among his white neighbors, asked for a little tobacco to smoke, and one of them having some loose in his pocket, gave him a handful. The day following the Indian came back inquiring for the donor, saying he had found a quarter of a dollar among the tobacco. Being told that as it had been given to him, he might as well keep it, he answered, pointing to his breast, "I got a good man and a bad man here, and the good man say it is not mine, I must return it to the owner; the bad man say, why, he gave it you, and it is your own now; the good man say that's not right, the tobacco is yours, not the money; the bad man say, never mind, you got it, go buy some dram; the good man say no, no, you must not do so; so I don't know what to do, and I think to go to sleep, but the good man and the bad man keep talking all night, and trouble me; and now I bring the money back, I feel good."

THE HORSE.—Have mercy on your horse. Don't beat him so savagely because he cannot pull that heavy load up the steep hill. You require too much of the animal. See how he struggles beneath the lash, vainly striving to ascend. Don't strike him again. Take off about half the load and you will have no trouble. We wish every cartman had the feeling and the spirit of John Howard, and so doubtless do the poor, overloaded horses.

A USEFUL LESSON.—Dr. Barney says that when he was young, his venerable teacher gave him a lesson, which made a deep impression, and by which he endeavored to profit, "Never go to bed at night," he said, "until you know something which you did not know in the morning."

WITCHCRAFT.

FAVORED as the Isle of Man is in its position, and healthful and invigorating as are its shores, which yearly attract so many thousands of visitors, yet little can be said as to the intelligence of the people who were born and bred upon the "sea girt isle." The *Mona's Herald* of last week contains particulars, which show how little the schoolmaster has been abroad in Mona. It appears that a farmer, named John Irvine, residing at Marown, lost several of his beasts, in consequence of being over-fed, and by improper treatment. Instead of attributing the loss of his cattle to the proper cause, the poor ignorant man, as do many of the Manx people in similar circumstances, attributed his misfortune to the influence of witchcraft, and the more easily to find out the witch, he obtained what is called a "trespass warrant" from the Deemster. This warrant empowers the party to call a jury, and summon all the people in the neighborhood. These are put upon their oaths, and questioned whether they have ever trespassed upon certain land. All these formalities having been gone through, the jury, consisting of four, including two local clergymen, assembled, and a great number of witnesses were examined; the principal question being, "Did you witch Irvine's cattle?" The examination was adjourned from day to day, until at last Irvine's sister-in-law, who acts as a midwife, stated, that having been sent for on one occasion in great haste to a neighbor's house, she did cross Irvine's field, which adjoined her own, and on another occasion she entered it to escape from her husband, who was tipsy. The jury were of course then charged to bring in damages against the poor woman, and they awarded a sum which with costs would amount to £5. A lawyer having been brought from Douglas, to write down the evidence, the enlightened jury and others of the party were busy in a public house adjoining, settling the matter, when a number of boys, who, with many others, had been attracted to the house in consequence of hearing these absurd proceedings, caught a wild rabbit, and determined to have some fun at the expense of the jury. They managed unseen to let the animal into the room where the sages were sitting, and on this formidable appearance, their amazement and terror knew no bounds. One of the party, more courageous than the rest, seized poor pussy, and unceremoniously terminated its existence, while those assembled shouted in the wildness of their joy and fear, "The witch is caught, the witch is caught." Whether the woman had still to pay her £5 or not has not transpired, but we can assure our readers that this is a pretty correct picture of the intelligence which exists amongst the lower and middle class of native farmers in the Isle of Man.—*Liverpool Mercury*.

IN order to secure early rising and exercise, the ancients, by a species of fraud almost venial, gave out that the dew was a sovereign remedy for all imperfections on the face, and Nature's true *kalydor* for the complexion.

A WORD TO PARENTS.

A MOTHER, with a group of children clinging to her arms, and looking up to her for sympathy, for tender instruction and advice, and twining themselves round her heart with all the endearments of filial affection,—a mother, to tear herself away from such a scene of thrilling interest and duty, or not to devote to it her most precious hours, and holiest feelings, and most efficient energies! The very idea is revolting to our common nature.

Where ought she to find sweeter pleasures,—where ought she to feel that she is more faithfully discharging her duty to her God and Savior,—than in the domestic circle, uniting with the partner of her bosom in sustaining a well-ordered family state, and in thus making it what Providence designed it to be, the preparatory school in which the good citizen is to be trained up for the service of his country, and the devoted Christian to the service of his Master?

Let conscience weigh well these solemn claims, both in the case of the father and mother, whenever the call of business or of pleasure, the making of a little more money, or the participation of social enjoyments, would interfere with them; nay, when the calls of the public, or the voice of religion itself, would seem to urge to the performance of higher and more important duties. At least, let conscience weigh well these duties of domestic life, of God's own appointment, and on the faithful discharge of which the most important interests both of the public and of religion depend; and let an enlightened judgment, looking to the word of God for instruction, and to the throne of His grace for guidance, give its careful decision, before the sacrifice is made of a good which is certain, but may seem to be less, to another good, sometimes disappointing expectation, which may seem to be greater.

Gallaudet.

NAPOLEON'S HEART.—When Napoleon Bonaparte died at St. Helena, it is well known that his heart was extracted, with the design of being preserved. The British physician, who had charge of that wondrous organ, had deposited it in a silver basin, in water, and retired to rest, leaving two tapers burning beside it in his chamber. He often confesses to his friends, while narrating the particulars, that he felt nervously anxious, as the *custodian* of such a deposit, and, though he reclined, he did not sleep. While lying thus awake, he heard, during the silence of the night, first a rustling noise, then a plunge among the water in the basin, and then the sound of an object falling with a rebound on the floor, all occurring with the quickness of thought. He sprang from his bed, and the cause of the intrusion on his repose was soon explained;—it was an enormous rat, dragging the heart of Bonaparte to its hole! A few moments more, and that which before had been too vast in its ambition to be satisfied with the sovereignty of continental Europe, would have been found even in a more

degrading position than the dust of Cæsar stopping a beer-barrel;—*it would have been devoured as the supper of a rat.*

A TRAVELLING correspondent of the Arkansas Intelligencer, thus describes an odd character whom he encountered on his journey,—one of the innumerable human queerities found in that far western region:—

“The first day after I left Fayetteville, I overtook a strange, wild-looking man, riding a lame pony, carrying a rifle gun that seemed old enough to be the first piece fired after the good monk discovered gunpowder. It was tied all over with tow strings, to keep the stock and barrel together. His coon-skin cap sat with a half-military air on his black bristles;—hair I cannot call his head’s native ornature;—and the wind, as he rode hobbling along, sung joyously among his tattered vestments, as much as to say, ‘Ha, ha,—whis, whis,—I have found one skin ready for my embraces.’”

“He told us that he had been to Fayetteville to purchase *medicine* to find gold with, and thereupon produced from his bosom a small lead cylinder, hollow, and about six inches in length, and one in diameter, filled with a stinking fluid, and supported by a buckskin string fastened to one end, which was flattened for that purpose. His manner of finding the precious metal he fully explained to us. He would suspend the hollow lead cylinder by the leather string, and decide, by the course of its vibrations, where the gold was to be found. This thing he called his *gold too!*”

EASY SENTENCES FOR ORAL LEARNERS OF THE ENGLISH LANGUAGE.—*Sow* should be spelt so that it may be distinguished from *sew*.

It is difficult to see why *sea* should not be spelt with a *C*, the more readily to distinguish it from the Papal *See*.

It is not right to write *wright*, *rite*; neither is it right to write it *right*; but it is right to write it *wright*; but when written *write* it is not right.

The council counselled relative to the consols, and then referred the matter to the consul.

At the dun of evening, duns are done till dawn.

HE that hopes to look back hereafter with satisfaction upon past years, must learn to know the present value of single minutes, and endeavor to let no particle of time fall useless to the ground.

THE next term of the Normal School at West Newton will commence on Wednesday, the 15th day of January, next, at 9 o’clock, A. M.

Candidates for admission are expected to bring a certificate of good moral and intellectual character; to be at least sixteen years of age; to declare it to be their intention to teach, and to sustain a thorough examination in the Common School branches. All who are admitted must be supplied with a Bible, Worcester’s Dictionary, Colburn’s First Lessons and Sequel, slate, pencil, and blank-book.

C. PIERCE, Principal.

West Newton, Dec. 15, 1844.

DRAWING.

WE propose to continue and complete, in this volume, the series of Lessons on Drawing commenced in the last. We are the more encouraged to do this, because teachers who have introduced the exercises into their schools, give the most favorable testimony as to their beneficial effects. If the art of Drawing, instead of being a most desirable accomplishment for every one, were utterly without value, as an attainment, still, its benefits, as a means of occupying the attention of small children, and of keeping them from idleness and its attendant mischiefs, would commend it to the adoption of teachers generally, and especially to the teachers of primary schools. Consider, for a moment, the condition and the wants of the latter class of schools. A child, or a class of children, four years of age, come to school. Their proportion of time, for each half day, does not exceed three or four minutes apiece. How are they to spend the residue of a session three hours long? They are not to whisper. They are not to manufacture and fillip spit-balls. They are not to try the law of projectiles by a quill or an elastic bit of wood. They must not amuse themselves with a scrap of paper picked up from the floor, nor study the hieroglyphics it may chance to contain. All experiments on chips or pebbles are forbidden. They must not make their fingers ride astride each other, nor draw images in spittle upon their shoes. Surrounded with playmates, each one is to act as though he were a solitary Robinson Crusoe on Juan Fernandez. Environed by objects, they are to conduct themselves as though placed *in vacuo*. Full of spontaneous activity, they are to suppress the life that leaps and bounds through their members. Accustomed to let their thoughts gush out into action, they are to stifle every thought at its birth. In fine, being full of life, they are to sham *dead*, for more than fifty sixtieths of each hour as it passes. What an extensive criminal code for things not intrinsically wrong! Who can tell the injury done to the moral nature, by prohibiting so many things, where conscience can see nothing to disapprove? So too, as we all know, nothing but a Gorgon of Fear can turn children into the silence of stone under such circumstances. What, then, is to be done? We answer, find them occupation; direct their activity, instead of suppressing it; save them from mischief, not by stagnation of their faculties, but by finding innocent employment for them. Do not require things either so unnatural or so repulsive as to render obedience impossible; but mingle with all requirements enough of pleasure or of reward to make obedience practicable. For all these purposes, there is no other single resource so valuable as Drawing. Even rude marks made at random on a slate, are better than nothing. But in the series of lessons we are now publishing, there is a system which initiates into the elements of Drawing in a most admirable manner. The work was prepared, by a genius, after long study and trial. Its author, Professor Schmid, is a German; and even in Germany,

where every teacher seems to draw, as naturally as he sings or eats, this work takes precedence. These exercises, if introduced into our schools, will rescue children from disgust at the school; from aversion to the teacher, where otherwise that most unfortunate relation might arise; from habits of mischief; from the depraving effects of disobedience; and from an apprenticeship to dulness. In addition to all this, it will confer upon every child the rudiments of a most valuable art,—a source of both pleasure and profit in after-life.

LESSON THIRTEENTH.*

For this lesson, set up the blocks N, Q, R, O, and S. Place block Qd, so that the line 54 68 may stand nearly perpendicular over the line 73 36, on block Na. Then place yourself so far to the right, that you can see the side face of block Oa as broad as nearly the third part of the breadth of its front face.

Block Na.

Place point 72 on this block upon your paper, two inches from the lower, and three inches from the left edge. The whole front face, Na, you can draw yourself. How often is the breadth contained in the height?

Point 80

You will also know how to find, without assistance. You must first hold the thread horizontally before it, and, observing its distance over 73 in comparison with the line 73 36, then mark the perpendicular and the cutting point of the thread, in line 73 36, &c.

Point 38.

You also know how this point must be determined. Draw upon the paper to the right horizontally till over 36. Then hold the thread perpendicularly before 38, and see how far it is from 71, compared with the line 71 72. The place of the thread opposite 71, indicate by a point, and draw from this point upwards perpendicularly to the line drawn horizontally. Where these two cut each other is point 38.

Point 37.

You need only to hold the thread horizontally before 37, and to compare its distance above 71 with the line 71 72, &c.

Block Qd.

Point 54 on this block is first to be determined. Hold the thread perpendicularly before 54, and see whether it covers point 73, (Block Na.) If this is the case, draw perpendicularly upwards from 73. Then hold the thread horizontally before the

* The figure belonging to this lesson was on the plate sent out with the last lesson.

All persons who wish for boxes of blocks can obtain them at 13 West St., Boston.

line 80 38, (Block Na,) and see whether 54 stands further, and how much further, from the thread than 73 does. When you have measured this, draw upon your paper from 80 to the left horizontally, till perpendicularly over 73, and mark the point 54 as far over the end point of this horizontal line as you have found that it lies above the thread.

Point 68.

Draw upon the paper from 54 horizontally to the right. Then hold the thread perpendicularly before 68, and see whether it covers point 36, (Block Na.) If it does, draw upon your paper from 36 upwards, perpendicularly as far as to the horizontal line already drawn. Where they cut each other is point 68.

Point 67.

Hold the thread horizontally before 67, and see in what part it cuts the line 38 37, (Block Na.) Put a dividing point upon the paper in the line 38 37, and draw from it to the right horizontally. Then merely prolong the line 68 38, so far as to meet the horizontal already drawn. Where these lines cut each other is the point 67.

Point 52.

Hold the thread horizontally before 52, and see how many times its distance over 54, is contained in the line 54 68. Mark upon your paper the place of the thread over 54 by a point, and draw from this point to the right horizontally. Then hold the thread perpendicularly before 52, and see in what part it cuts the line 54 68. Place the dividing point upon your paper in the line 54 68 and draw from it perpendicularly upward. Where this perpendicular meets the horizontal line is point 52.

Point 85.

Draw upon your paper from 52 to the right horizontally till over 68. Then hold the thread perpendicularly before 85, and see where it cuts the line 36 38, (Block Na.) Mark on your paper the place of the thread in the line 36 38 by a point, and draw from this point perpendicularly to the horizontal line drawn out from 52. This is point 85.

Point 86.

Hold your thread horizontally before 86, and see in what part it cuts the line 68 38. This dividing point put upon your paper in the line 68 38, and draw from it to the right horizontally. Then hold the thread perpendicularly before 86, and see what is its distance from 67 compared with the line 72 71, (Block Na.) Mark upon your paper the place of the thread opposite 67, by a point, and draw from this point upwards perpendicularly to the last drawn horizontal line. Where both the lines meet is point 86.

Block Rc.

Point 58 on this block is first to be determined. Hold the thread perpendicularly before 58, and see in what part it cuts

the line 73 80, (Block Na.) Mark the place upon your paper in the line 73 80, and draw from it upwards perpendicularly till over 52, (Block Qd.) Then hold the thread horizontally before 58, and see how many times its distance over 52, is contained in the line 93 58. Mark upon your paper the place of the thread over 52, by a point, and draw from this point to the left horizontally, as far as to the perpendicular line already drawn. Where both cut each other is point 58.

Point 93.

Draw upon your paper from 58 to the left hand horizontally. Then hold the thread perpendicularly before the line 93 92, and observe how many times the distance of the thread from 54, (Block Qd,) is contained in the line 54 68. Mark on your paper the place of the thread opposite 54, by a point, and draw from this point upwards perpendicularly to the horizontal line already drawn from 58. Where both lines meet is point 93.

Point 92.

Hold the thread horizontally before 92, and see in what part it cuts the line 72 73, and draw from it to the left hand horizontally as far as perpendicularly under 93. The end point of this horizontal line is point 92.

Block Sa.

For point 94 on this block, observe whether it lies in the middle between 93 and 58. Does point 60 stand over 94 perpendicularly, and as far from 94 as 93 from 58? For point 61, observe whether 61 lies opposite 60 horizontally, and four times as far from 60 as 94 does; and place point 95 under 61 perpendicularly and opposite 94 horizontally.

Block Oa.

Does point 41 on this block stand as far from 95 as 58 from 94, (Block Rc)? Does point 42 stand perpendicularly under 41 and horizontally opposite 92, (Block Rc)?—which you can determine if you hold the thread horizontally before 42. Does point 50 stand horizontally opposite 41 and as far from 41 as 61 from 95? And does point 51 stand perpendicularly under 50 and horizontally opposite 42?

Now follows, on block Sa,

Point 62.

This point you will find exactly as 80 on block Na.

Point 63.

Draw upon your paper to the right hand horizontally from 62. Then hold the thread perpendicularly before 63, and see in what part it cuts the line 95 50. Place this division point upon your paper in the line 95 50, and draw from it perpendicularly upwards as far as to the horizontal line drawn out from 62. Where these lines meet is point 63.

Point 96.

This point you can easily find yourself. It will be determined exactly as 37 on block Na was determined.

Point 98.

Draw a horizontal line from 96 to the right. Then hold the thread perpendicularly before 50, and see how that part of the line 96 98, which lies to the left of the thread, compares with that part which lies to the right. When you have measured this, then draw upon your paper from 50 perpendicularly upwards as far as the horizontal line drawn out from 96, and put the point 98 as far from this perpendicular as you have seen it standing from the thread.

Point 99.

Hold the thread horizontally before 99, and see how many times its distance above 51 is contained in line 51 42. Mark upon the paper the place of the thread above 51, and draw from this point to the right hand horizontally as far as to the perpendicular drawn down from 98. The end point of this horizontal line is point 99. From 93, on block Rc, a slanting line strikes the line 94 60. You will now be able to determine for yourself where it strikes.

SCHOOL RECORD,

by Charles Mason, Esq. Fitchburg: S. & C. Shepley.

Mr. Mason is already known to the friends of education, as the author of a work for schools, entitled, "An Elementary Treatise on the Structure and Operations of the National and State Governments of the United States."

The present is a more humble attempt. Its object is to furnish a blank form of Register, in which the *domestic history* of the school,—so to call it,—is to be entered from half day to half day. The "Record" is in an 18mo form, and blank books of different sizes are prepared to suit the wants of schools which vary in the number of their scholars, from twenty-four to eighty. Provision is made for entering the *name* of each scholar, and his presence, absence or tardiness, for each half day;—also the character of his recitations and deportment,—under the heads "good," "indifferent," "bad." There is also a blank page for recording all visits, whether from the prudential committee or the superintending school committee,—whether from members of the district, or from persons not members of the district,—whether males or females. In some schools, the part of the Register appropriated to this purpose, may be very small. Dr. Franklin said he would not charge a debt against a man who would not pay, because, in addition to the loss of the debt, he should lose the paper. In many of our schools, the number of visits resembles, in one particular at least, those of angels,—they are "few and far between."

At the end of the "Record" are blank pages for an "Alpha-

betical Index of scholars," male and female ; and the following "Summary" closes the book.

SUMMARY.

SCHOLARS ATTENDING THE SCHOOL :	Males.	Females.	Total.
Under 4 years of age,			
Between 4 and 16 years,			
Over 16 years of age,			
Not of the District,			
Whole number attending,			
Average number present,			
Number of absences,—half days,			
Average number, each half day,			
Average proportion absent,			
Number of absences excused,			
Number not excused,			
Number of times late,			
Average number late, each half day,			
<i>Recitations,—average for the whole.</i>			
No. of scholars averaging from 1 to 1½,			
Number averaging from 1½ to 2¼,			
Number averaging above 2¼,			
<i>Deportment,—average for the whole.</i>			
No. of scholars averaging from 1 to 1½,			
Number averaging from 1½ to 2¼,			
Number averaging above 2¼,			
Cases of Corporal Punishment,			
Number of Scholars in the District at { the last enumeration,			
Price of the above from six to ten cents, according to the size.			

THE FOLLIES OF MANKIND.—I have observed, says Mackenzie, one ingredient somewhat necessary in a man's composition toward happiness, which people of all feeling would do well to acquire,—a certain respect for the follies of mankind ; for there are so many fools whom the world entitles to regard, or whom accident has placed in heights of which they are unworthy, that he who cannot restrain his contempt or indignation at the sight, will be too often quarrelling with the disposal of things to relish that share which is allotted to himself.

BEAUTIES OF IGNORANCE.—Two English Dream-books have run through more than fifty editions, in London alone, besides being reprinted in Edinburgh, Glasgow and Dublin. The demand is said to exceed 11,000 annually, and has been so for thirty years.

INSTRUCTION is only an instrument in education.

DUTIES AND PLEASURES OF WOMAN.—Great, indeed, is the task assigned to woman. Who can elevate its dignity? who can exaggerate its importance? Not to make laws, not to govern empires; but to form those by whom laws are made, armies led, and empires governed; to guard from the slightest taint of possible infirmity the frail, and yet spotless creature, whose moral, no less than his physical being, must be derived from her; to inspire those principles, to inculcate those doctrines, to animate those sentiments, which generations yet unborn, and nations yet uncivilized, shall learn to bless; to soften firmness into mercy, to chasten honor into refinement, to exalt generosity into virtue; by her soothing cares to allay the anguish of the body, and the far worse anguish of the mind; by her tenderness to disarm passion; by her purity to triumph over sense; to cheer the scholar laboring under his toil; to console the statesman for the ingratitude of a mistaken people; to compensate for hopes that are blighted, friends that are perfidious, for happiness that has passed away. Such is her vocation,—the couch of the tortured sufferer, the prison of the deserted friend, the cross of a neglected Savior,—these are the scenes for woman's excellence; these are theatres on which her greatest triumphs have been achieved. Such is her destiny,—to visit the forsaken and to attend the neglected; amid the forgetfulness of myriads, to remember; amid the execrations of multitudes, to bless; when monarchs abandon, when brethren and disciples fly, to remain unshaken and unchanged, and to exhibit, on this lower world, a type of that love,—pure, constant, and ineffable,—which, in another world, as we are taught to believe, is the best reward of virtue.—*Blackwood's Magazine.*

OLD NOTIONS.—It was an old notion that a man who did not pay his debts, and yet lived extravagantly, was a knave.

It was an old notion that to work with one's own hands for a subsistence, was honorable.

It was an old notion that idleness was sinful and disreputable.

It was an old notion that modest comfort was preferable to outside show.

It was an old notion that legs were made to walk with, and that to use them was not vulgar.

It was an old notion that to live within one's income was much better than to live beyond it.

"If," says Sir Roger de Coverley, "a man offers me an article for less than it is worth, I kick him down stairs for a thief; for I know that either he must be cheating me, or he must have come improperly by it."

Is it not a sad reproach to have done no positive good, while all the means of large beneficence and high example were ours to give? Is it not a melancholy view of human nature, to see it degrading itself, and losing the prerogative of superior intellect, by ceasing to cultivate its powers? And will there not come a time when all such will say, "Oh, if I had my life to spend over again, how differently would I spend it!"

EDUCATION.—The following brief but beautiful passage occurs in a late article in *Fraser's Magazine*:—

"Education does not commence with the alphabet. It begins with a mother's look; with a father's nod of approbation, or his sigh of reproof; with a sister's gentle pressure of the hand, or a brother's noble act of forbearance; with handfuls of flowers in green and daisy meadows; with birds' nests admired, but not touched; with creeping ants, and almost imperceptible emmets; with humming bees and glass beehives; with pleasant walks in shady lanes; and with thoughts directed, in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the Source of all good,—to God himself."

It is asserted that between the 1st of September and the 1st of February, 1843-4,—a period of only five months,—600,000 Millerite publications were sold.

SCHOOL BOOKS.

SPELLING BOOK, OR SECOND COURSE OF LESSONS IN SPELLING AND READING. Designed as a sequel to the author's "Primer," and an introduction to his "Primary Reader," and forming part II. of a series of Spelling and Reading Books for Primary and Common Schools. By WILLIAM RUSSELL, Teacher of Elocution; Editor of the *American Journal of Education*, (first series); Author of "Lessons in Enunciation," "The American Elocutionist," "The American Common School Reader and Speaker," etc. Boston: Published by Charles Tappan, 114 Washington street. 1845.

THE AMERICAN COMMON SCHOOL READER AND SPEAKER: Being a selection of pieces in Prose and Verse, with Rules for Reading and Speaking. By JOHN GOLDSBURY, A. M., Compiler of the "Common School Grammar" and "Sequel," and Teacher of the High School, Cambridgeport, Mass.; and WILLIAM RUSSELL, author of "Lessons in Enunciation," "The American Elocutionist," "Primary Reader," etc.; Teacher of Elocution in the Theological Seminary, and Phillips and Abbot Academies, Andover, Mass., and at the Theological Institute, East Windsor, Conn. Boston: Published by Charles Tappan, 114 Washington street. 1844.

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